

of a Dying Man.

amous Liquor, than that with which they have been heretofore Intoxicated. At the Last, men will say, They had better have taken Burning Coals into their Bosome, than have Lodg'd in their Heart the Burning Thoughts of Wantonness. At the Last, Men will say, They had better have had their Tongues bored through with Hot Irons, than have Sworn, and Curst, and Ly'd, with their Dishonourable Tongues. At the Last, Men will say, They had better have Starv'd, and Dy'd, or begg'd their Bread from Door to Door, than have done one Dishonest Thing for Bread. O Those Vain Companions, even those Knots of Evil Company, which now, O Young man, keep thee Tied fast in the Bond of Iniquity; certainly, 'twill be thy Lively Cry in a Dying Hoar, Lord, Gather not my Soul with such Sinners! And be it now known unto thee, O vain Young man, that if some of these Lewd Companion, may come into thy Chamber, when thou art Lying on a Death-Bed, the sight of them will smite thee with more Horror, than if so many Rattle Snakes were then hor-

ribly crawling about thee. How often have I heard the Groans of young people, when the Anguish of Death has been upon them, and their quivering Souls have sat upon their pale and cold Lips, ready to take (as one said) *A great Leap in the Dark*; Lamenting, *Oh! my wain Company, it has undone me: I wish I had never seen the face of such and such young people; Their Company hath been the Damnation of my Soul!* And shall I add yet one thing more: The Sin of *Contention* must have this *Mark* particularly set upon it. If a Swarm of Bees are Fighting, the way to part them, is to throw *Dust* upon them. Truly, Men, even Good men, will keep vexing and stinging one another; but at the Last, when they see the *Grave Dust*, is quickly to be thrown upon them, then (like the Blessed *Ridley* and *Hooper*) they are sorry for those *Contentions*; they will ask *Forgiveness* from all the World, and they will have *Charity* for all the World. If the ground of Difference, be then put unto the *Contending Parties*, and their Advice be required, whether the *Contention* shall be

be carried on, after they are Dead? They'l Reply, Oh! by no means; but let the Contention Dy before us, if it be possible; and unite all Hearts and all Hands as fast as you can.

III. At the Last, When we see our selves likely to Live no longer, under the Offers of the Lord Jesus Christ, we shall see and say, That a CHRIST is the most precious Thing imaginable. When David was drawing near his End, his mind ran much upon a Christ. Thus we read, (for so I read it) in 2 Sam. 23. 3, 5. Now these be the last words of David; There shall be a Ruler over men, Just, Ruling in the Fear of God; [namely the Messiah.] This is all my Salvation, and all my Desire, altho as yet He make Him not to Spring up. Even so, a CHRIST; That will be all our Salvation, and all our Desire, when we are uttering our Last Words before the Lord. Men hear the Report of the Lord Jesus Christ, from Day to Day; but, Lord, Who hath Believed the Report! The Prince of Life, is every Day Preached unto the Children

The Thoughts

of Death; but as long as they Live at Ease, they undervalue all the Offers of that Prince, and of His Life. Do, Madmen, Do! Go on to do so! But I can tell you, when you will cease to do it. At the Last, When you Ly a Dying, Then, this Prince of Life, will be esteem'd with you, The Pearl of great Price; and you will Prize Him, above whole Rocks of Diamonds, and whole Mountains of Gold. It is said of the Faithful, in 1 Pet. 2. 7. *To you that Believe, Christ is precious.* Well, and it may be said of the Dying too; *You will believe then that a Christ is precious!* The Dying, do in some sort set their Seal, to that Esteem of a CHRIST, which all the Faithful have of Him. THEY are the Folks, that somewhat feel the circumstances of their Departing Souls, which call for a CHRIST. At the Last, the Wisdom of a Christ, for an Ignorant Soul, the Righteousness of a Christ, for a Guilty Soul, the Sanctification of a Christ, for a Filthy Soul, and the Redemption of a Christ, for an Enslaved Soul, will be with Inexpressible Ardors called for. Men oftentimes don't judge aright,

of

of the *One Thing Needful*, till they are going away from the *Many Things*, whereof they had been careful. But then, at the *Last*, their voice is that, in Luk. 10. 42. *One Thing is Needful*; And, a CHRIST, is that Thing which they reckon so: The *Salvation* of the Lord Jesus Christ, Oh! we shall call it a *Great Salvation*, when we are taking our Leave of the *Little Things*, which we have here been taken up withal. When we are going from every *Temporal Fruition*, there will be nothing so valuable unto us, as that *Eternal Salvation*, whereof the Lord Jesus Christ is the *Author*, unto as many as Obeey Him. At the *Last*, the *Atonement* of such a *Priest*, as a CHRIST; At the *Last*, the *Instruction* of such a *Prophet*, as a CHRIST; at the *Last*, the *Protection* of such a *King*, as a CHRIST; This will be the *One Thing*, that we shall count, of all, the most *Needful* for us. E're Long, if that Thing be put unto us, *What* is it, that will now give you most of *Satisfaction*? *What* shall we wish for, and pray for, on your behalf? I know what you will say, for I have many and many a
Time

Time heard it said, A CHRIST, Oh!
A CHRIST, for a Perishing Soul!

Our *Justification* through the *Righteousness* of the Lord Jesus Christ, by the *Free-Grace* of God Reckon'd Ours, we shall particularly then reckon, to be infinitely *Needful* for us. At the Last, We shall see, that there is a *Law of Righteousness*, wherein the Great God, hath denounc'd the *Extremest Wretchedness* unto us upon the least Failure of our Obedience unto Him; and that our Sins against this *Law*, have been so Innumerable, that, *If thou, Lord, shouldest mark our Iniquities, O Lord, who could stand!* We shall then count it a Blessed Thing, for the God of Heaven to Release us, from the *Sentence*, wherein the *Law* hath Doom'd us, to suffer the *Vengeance* of *Eternal Fire*, for our Sins, and clear us from our Obligations to Endure Endless and Endless Plagues: And for the God of Heaven to pronounce us, not merely *Innocent*, but also *Righteous*, before His Tribunal, and possess us of such a *Righteousness*, as the *Law* hath annex'd and adjudg'd *Life Eternal*, to be a *Reward* unto. With the
Plalmist,

Psalmist, we shall Exclame, Ob ! the Blessedness of the man thus dealt withal ! But where shall we have such a Righteousness ? While men are Living, and perhaps Writing & Fighting against one another, they will oftentimes advance their own Evangelical Obedience, to be farther than it is, the Matter of their Justifying Righteousness. But, as Bellarmine, the Goliath of the Romish Philistines, having argued, a Great while for the Interest of our own Merit in this Matter, he came at the Last unto that memorable Issue, [*Tuissimum est,*] By reason of the uncertainty of our own Righteousness, and the Danger of Vain glory, tis the safest course, to Repose our whole Trust, in the Mercy and Grace of God alone : So, there are Multitudes, even of Good men, who at the Last, will Dy, upon other Principles, of Justification, than those which in the Blind Heats of Life, they often Disputed for. If (like that Infamous and Fiery Bishop Gardiner) men do not relish this Justification by Faith, as a Good Breakfast, for 'em to Live upon, they will have a Relish for it, as a Good Supper, for them to Dy withal.

withal. Briefly, The Son of God, assuming our Nature, became a *Mediator*, particularly Exercising a *Priestly Office*, in the yet more particular Capacity of a *Surety*, for us. This our *Surety*, did both Endure the *Penalty* of the *Law*, and Fulfil the *Precept* of it, in our *stead*; according to the *Covenant of Redemption*, wherein both God the *Father* and the *Son*, consented unto such a Dispensation. There was in our Lord Jesus Christ, an *Habitual Rectitude of Nature*, which He was Born withal; Our Lord Jesus Christ *Walked* most *Holy*, *Blamelessly*, *Exactly*, for many years together; Finally, our Lord Jesus Christ, underwent the sad *Pain*, & *Shame*, and *Horror*, that are the *Essentials* of the *Punishment*, whereto our *Sins* made us *Obnoxious*. God, in the *Justification* of His chosen, *Imputes* all of this *Righteousness* unto them; that is, He graciously *Looks* on it, as *Theirs*; as belonging to *Them*, in order to their being *Judicially* dealt withal, according to the *Merit* thereof. Thus, even Thus to be *Justified*, will be a Thing marvellously agreeable unto us, when at the *Last*, we shall see our

our selves chargeable with *Original* and *Actual* Sins, and Numberless Provocations. Man, If thou Dy, with the Guilt of so much as *One Sin*, lying upon thy Soul, what will become of Thee, and of thy Soul, throughout Eternal Ages ! Alas, Thou wilt be a *Vessel*, for the dreadful Justice of Heaven, to make its direful Impressions upon forever. When you see This at the Last, you will then see, That you cannot Supply your selves with a *Righteousness*, wherein you may dare to appear before that God, who is of *Purer Eyes*, than to Behold Iniquity. As *Jerom* speaks, *All Hands will then be dissolved because nothing done by our Hands, will be found to answer the Righteousness of God*. If your *Good Works* were never so perfect, according to Law, you will see, that they can be no Expiation for your former *Evil* ones ; for they are no more than you should have owed unto God, if you had never Sinned against Him at all. Yea, but you will also see, That you can here have no *Good Works* at all of your own personal Performance, and that when you have done your best, the

Broad

Broad Law of our God is far from answered. The Righteousness of the Lord Jesus Christ, will Then be unto you, your only City of Refuge: You'll see, there is no Direction, like that in the Ancient Directories for the Visitation of the Sick; Even, For the Sick man to say, O my God, I now place the Dearth of the Lord Jesus Christ, between me, and my SIN. And you'll say, at the Last, Lord, I will make mention of thy Righteousness, even of thine only!

IV. At the Last, When we see our selves likely to Live no Longer Time, we shall see and say, That Inexpressible is the worth of a Little Time. They that fancy, they have a deal of Time to Live, how Little do they often Value their Time? A Moral Heathen complained of it, *Quem mihi dabis, qui Diem aestimet?* Where will you find a man, that sets upon his Time, any convenient Estimation? Hence 'tis, that a certain Thing they call, *Pastime*, has been Invented: Men have their weary Inventions, for no other Intentions than this, To pass the Time away: A most prodigious piece of Nonsense! But,
at

at the Last, when a man sees, the Last Sands of his Time to be running; Oh! Then he cries out for more *Time*; & his Cry is that, in Plal. 39. 11. *O Spare me, that I may Recover Strength, (and have a Little more Time,) before I go hence, and be no more.* A Little more *Time*, how much would the most of Dying men give to purchase it! They had a Tradition, among the Ancients, that the *Last Words* of Nimrod were, *Ob: for one year more! Ob! for one year more!* Whether it were so, or no, *These* are among the *Last Words* of the most of men on the *Earth*, especially of those that have been the most *Mighty Hunters*, after the *Earth*, *Ob! for a Little more Time!* Yea, at the Last, that Cry, hath been some times heard, from the Mouth of a Dying man, *A World of Wealth, for an Inch of Time!* and that Cry, ha's been horribly roar'd out, *Call Time again, Call Time again!* All the *Time* of *Youth*, not given to the Service of the Lord Jesus Christ, with what Anguish of Soul, at the Last, shall we say, *Ob! If I could fetch it back!* And all the *Time* that we have mispent in Excessive

Recreations, how shall we, at the Last, with an Exceeding bitter Cry, like that of Poor Esau's, when he Slip't his Time, wish for the Revocation of it ! At the Last, men will say, *The Time that I Lost in Diversions, Oh ! if I had it again, I would now spend it in Devotions ! The Time that I lost in Romances, I would now spend it in the Scriptures ! The Time that I lost at the Tavern, I would now spend it in my Closet ; Endeavouring to make my Vocation and Election Sure ! As Good a man as John Hus, Extremely Laments his former loss of Time, even at that Innocent and Ingenious Game of Chess, when he perceives his Death going to cut off all the remainder of his Time. It was said, in Eph. 5.16. Walk, not as Fools, but as Wise, Redeeming the Time. And when men come to the Period of the Time, which they have not Redeemed, they will Scourge themselves with furious Rebukes, What a Fool was I, to throw away whole Dayes & Weeks of the Time, whereof One Minute cannot now be fetch'd back, by all the Angels in Heaven ! When the most Learned Salmasius drew near the End of his Time, he*

went

went out of the World, with these words in his Mouth, *Ob ! I have Lost a World of Time ! Time, the most Precious Thing in the World ; whereof, if I had but one year longer, it should be spent in the Psalms of David, and the Epistles of Paul.* O Sirs, Mind the World Less, and God More ; all the Learning in the World, without the Fear of God, is nothing worth. Shall I tell you ? Tis no rare Thing, for eminent Saints, when they ly a Dying, to profess, as we find in the History of their Lives, that some of them have done ; *The Loss of Time, is a Thing, that now sits heavy on this Poor Soul of mine !* And therefore, we had need, all of us, make as Good an Use of our present Opportunities, in our several Capacities, to do Good, as ever we can. One that hath Sustain'd any Publick Station, whether Sacred, or Civil, will, at the Last, when he comes to Dy, be very Uneasy to think, *That he did so Little for the Lord Jesus Christ, in his former Station.* The Talents of men are Weighty Things ; and they will feel the Weight of them, when they are just called away, to give an Account of those Talents. What shall

I say; Men ordinarily Dy; with words, like those of that Great Person, Sir Henry Wotton, uttered with Tears, *How much Time have I to Repent of ! and how Little Time to do it in !*

V. At the Last, When we see our selves likely to Live no longer Naturally, we shall see and say, *That there is all manner of Reason to applaud the Wisdom of them that have Lived Religiously.* All men, while they are Living, do say with him, in Numb. 23. 10. *Let me Dy the Death of the Righteous, and let my last End be Like his.* Yea, but they that never said it before, will, at the Last, when they are Dying, say, *Ob ! Tis a good Thing to Live the Life of the Righteous !* When Grotius, that Great Scholar, and Great States-man, drew near his End, he professed, That he would Gladly now give all his Learning and Honour, for the Religion of a poor Mechanick in the Neighbourhood, that spent Eight Hours every Day in Prayer, Eight Hours in Labour, and Eight in Sleep, and other Necessaries : And unto some that were commending

mending the wonderful Diligence of his Life, he replyed, *Ab, vitam perdidisti, Operose, nihil agendo*, Alas, I have spent my Life Diligently, in the Doing of Nothing ! But unto some that asked the best Counsel, which a man of his Attainments could give, he only said, *Be Serious* ! Truly, To be Seriously Religious, will, when you are Dying, appear to you a thing Infinitely Reasonable. What is Religion ! Religion is a mans Consecration of himself unto the business of paying perpetual Acknowledgments unto the Lord JESUS CHRIST, and God in Him. Now, if we have not Acknowledged, the Lord Jesus Christ, in all our wayes, when we come to the End of our Wayes, 'twill Trouble us exceedingly : I am very certain, At the Last, it will trouble us exceedingly. 'Tis an Expression concerning Wisdom, in Job 28. 22. Destruction and Death say, we have heard the Fame thereof with our Ears. I suppose, the meaning to be, That the Wisdom of God is display'd wonderfully in that Law of the Creation, whereby Destruction and Death comes, in a fit period,

period, upon every thing that is Generated. But by *Destruction* and *Death*, some suppose to be meant, men that are Nigh unto *Destruction* and *Death*; and it is very sure, that such men will give a good Report of Religion; even this will be the *Fame* of it, with them, *The Fear of the Lord, that is Wisdom, and to Depart from Evil is Understanding.* There is ordinarily, no Scoffing at Religion, in the mouth of a Dying man. Man, *Death* will make thee Serious, and in thy Dying Day, at the Last, thou wilt wish, *Ob! that I had been more Serious in my Life!* and, *Ob! that I had more seriously pondered and pursued, that serious Errand, which I came into the World upon!* An Eminent French Minister of State, unto whom the General Embroilment of Europe, at this Day, is in a great measure owing, when his Life was near its End, one Day grew very sad; and being ask'd the cause of his being so sad, he said, *O the Soul is a Serious Thing; it must either be sad here for a moment, or, be sad for ever.* A Renowned Privy Counsellor, to several Monarchs in the English Nation,

Nation, at the End of his Life, gave this as the Result of all his many years Experience, I find, That Seriousness is the greatest wisdom, Temperance is the best Physick, and a good Conscience is the best Estate. Syrs, If you will not Pray without Ceasing, while you Live, you shall Pray when you are Ceasing to Live; and when you Dy, you shall wish that you had Pray'd more, while you Lived. At the Last, men will wish, That in their shut Closets, they had every Day Pray'd unto the Heavenly Father, whom, through their wanting the Filial Spirit of Prayer, they dare not now call their Father. At the Last, men will wish, That they had made the daily Offerings of continual Prayers, with their Families, which they are now Leaving under the Fury of God, for their not therein calling on His Name. The Word of God, at the Last, when you come to Dy, you'l wish, Oh! that I had more studied this Word of Life; 'Tis more to be desired than that of Gold, which I spent my Life in hunting after! The five last verses in the Second Chapter to Titus, were then unto the Incomprable Selden,

den, of more account, than all the Volumes of his mighty Library; The House of God, when you come to Dy, and Go into the House for all the Living, you'l say, An Hour in that House was better than a Thousand elsewhere: Oh! that I had not been so frequently, and so needlessly absent, from the Gates of Wisdom, while I was not so near as I now am to the Gates of Death! Church-Fellowship, How many are loth to be at the pains, and in the Vowes, which are therein called for! But, at the Last, when men are going to be Enroll'd among the Dead, they will wish, that they had been Written among the Living, in the Ecclesiastical Catalogues of Communicants; at the Table of the Lord; and they then often say, Well, if the Lord will now Recover me, the first thing I'l do, after I come abroad, shall be to joyn my self unto some Society of His People. Among all our Expences of Estates, which, at the Last, shall we Review, with most of Comfort? Verily, That which we have Expended, in Pious Uses, our Almsgiving, and our Charity, will most of all comfort

fort us, when we are just going to Leave all that we have, unto others, that cannot Help us, and perhaps will not Thank us.

VI. At the Last, When we see our selves Likely to Live no Longer on Earth, we shall see and say, *That a Promise of Heaven is more Desireable than any Possession on Earth.* Earthly Things are like, a Bird in the Hand, unto men that apprehend, they have a Great while to stay on Earth: For Heaven, they are inclin'd as the unbelieving Israelites were for Canaan, When they despised the pleasant Land, and believed not the Word of God. But now, Spiritual Blessings in Heavenly places, Enquire of a Dying man concerning them, and He will tell you, Ob! Nothing like 'em! The Promises of the New Covenant are, as they are called in 2 Pet. 1. 4. *Exceeding Great and Precious Promises,* But men do rarely count them so, till they can Promise themselves no longer continuance here among the Vanities, which cause them to despise the pleasant Land. Then! At the Last, what will be the best Cordial that can be on a Death-bed

bed provided for you? When the Damp
 Sweats of Death are upon you, Oh! no
 such Cordial, as a Promise in the Covenant of
 Grace. At the Last, one such Promise as This,
 I will be thy God! At the Last, one such
 Promise as This, Be of Good cheer, thy Sins
 are forgiven thee! At the Last, one such
 Promise as This, Thou poor Spirit, thine is
 the Kingdom of Heaven; Thou Mourning
 Soul, Thou shalt be Comforted; Thou Pure
 Heart, Thou shalt see God! Any one such
 Promise, of the New Covenant, Oh!
 Twill then be reckon'd a Richer Thing,
 than a Massy Ingot of Gold. Won't
 you Believe so? Then observe the next
 man [and what if it should be Thy self,
 O Man?] whom thou shalt see with
 the Shadow of Death Sitting on his Eye-
 lids, .. When his Breath is Failing, and his
 Heart is Fainting, and his Hands & Feet
 are Chilling, and his Affrighted Soul is
 just Ready to be gone into an astonish-
 ing Eternity: Ask of that man, What is
 a Promise of Pardon, and of Glory, now to
 be Valued at? Surely, At the Last, he
 will say, No Earthly Riches are to be com-
 pared unto so Rich an Heritage; Let this be
 my

my Heritage, and it will be the Rejoycing of my Heart !

VII. At the Last, When we see our selves Likely to Live no Longer on Earth, we shall see and say, *That the Wrath of God in Hell, is of all things the most Formidable and Astonishing.* The Wrath of God, seems not very Terrible, unto ungodly men, while they are by a Life of Ungodliness Exposing themselves unto that Wrath ; Perhaps, They Mock at the Fear of it. But when they are near to the Death, which Ensues upon such a Life, they are terribly Surprised, with the Terrors of that Wrath, which they formerly and foolishly Despised. Then, even, at the Last, it will be with Sinful men, as it was when the horrendous Thunder-storm, was rending the Sky, over the Assyrian Armies, in Isa. 33. 14. *The Sinners are afraid, and Fearfulness doth Surprise the Hypocrites ; they Cry out, Who amongst us shall dwell with the Devouring Fire ? who amongst us shall dwell with Everlasting Burnings ?* I knew, a very stout man, who, as he was going to Dy, said, *I have been among Drawn Swords, and Armed men ; I have stood before the mouths of Roaring*

Canons, and where the Bullets have come as Thick as Hail about me; and yet I never knew what it was to be afraid: But now I am apprehensive of my being Exposed unto the Anger of the Almighty God, my Heart is overwhelmed with the Dread of it, my Heart even Dies within me, at the Thought of That! At the Last, When the Departing Soul of a man, sees himself ready to be Seized by the Vengeance of God, it strikes him with an Horrible Amazement, and, as Job speaks, he would fain flee out of the Hand of the Almighty: and he makes a Cry, like that of Corah going down into the devouring Pit, *Oh! must I be swallowed up!* Examine an Expiring Sinner, at the Last, what he thinks, of the Worm that never dies, of the Fire that never shall be quenched, of Lingring through an Eternity of Wretchedness that never can be Lingred through, and of Lying under the Blows of Exasperated Holiness in the Lowest Hell, until the very Heavens be no more? With Inexpressible Anguish, he will then cry out, *Oh! 'Tis that a fearful Thing thus to fall into the Hands*

of the Living God ! Or, as a miserable man, when he was passing into a doleful Eternity, said, *If I were to Endure the Wrath of God, for ten Thousand years, Perhaps, I could think of Enduring it ; but, when I think of Eternity, That, That amazes me !* Conscience, wilt not thou then Whisper unto unhappy men, these Intimations of *A Judgment to come*, at which they will Tremble, when they feel their Summons unto that Judgment ? I have seen Persons Quaking on their Death beds, and their very Beds therewith Shaking under them ; From whence their first Shriek unto me, ha's been, *Oh ! Sir, The wrath of a Dreadful God, makes me Tremble ; I Tremble, I Tremble, at that Wrath !* And with such Horrors upon them, will the Unregenerate, at the Last, go Trembling out of the World.

¶ Upon the whole then ; What better Improvement can be made of these things, than in that Sigh, Deut. 32. 29. *O that they were Wise, that they understood this, That they would Consider their Latter End !* Possibly that Passage, may more immediately

ately Refer to the *Blessedness*, whereto the Jewish Nation shall be brought, in the *Latter End*, when the Long *Tribulation*, which is now upon them, shall come unto an *End*. But the Thing that is now to be propounded is This ; O that we were now so *Wise*, as to understand Now, what we shall understand at our *Latter End* ? *Repentance*, is a Thing to be urged upon us ; and a speedy *Repentance*, a present *Repentance*. What is *Repentance* ? Tis for a man to *Change his Mind*, as one of the Greek words for it, in the New Testament Signifies. Well then, Let us now so *Change our Mind*, as to be now of the *Mind*, that we shall be of when we come to *Dy*. A Prudent man, will *Dy Daily* ; and This is one Thing in our Doing so : Tis to *Live Daily* under the Power of such Impressions, as we shall have upon us, when we come to *Dy*. Oh ! Don't put off our *Change of Mind*, until the *Last* ; but *Repent Speedily*, *Repent Presently*, if you would have any Hopes that you *Repent Sincerely*.

Attend unto a Threefold *Admonition*.
First, Know, That it will not, it cannot

not

not, be *Long*, before we come unto our *Last*. We are not only by *Scripture*, but also, by Repeated and Continual Experiments, advised, as in *Jam. 4. 14.* *What is your Life? It is even a Vapor that appeareth for a Little while, and then it Vanisheth away.* When there is a Little *Vapour* spent, even that Little *Vapour*, of our Animal, or our Vital Spirits, we shall then see our *Last*: And this Little *Vapour* may not be Long i' Spending. How swiftly doth our *Last Hour* advance upon us? Every Time the *Clock* Strikes, it may Strike upon our Hearts, to think, *Thus I am one Hour nearer to my Last!* But, O mark what I say; That *Hour* is probably *Nearer* to None than to such as *Least* Think of it.

Secondly, Know, That as our *Last*, will come upon us very *Speedily*, so it may come upon us very *Suddenly*. What says the *Preacher*? in *Eccl. 9. 12.* *Man knoweth not his Time.* Even this is the Thing, that I must *Preach* to you, if I would not forget, and forfeit the Name of a *Preacher*; but this is the Thing that we are all of us, most of all, to *Preach*

unto our selves. We see *Sudden Disasters*, ever now and then overtaking our Neighbours ; Now, I say unto you, Except we Repent, we may all of us Perish Likewise in such Disasters. When we go Out in a Morning, we are not certain, that ever we shall Come Home ; when we come Home, in an Evening, we are not certain, that ever we shall Go Out again. Think we, I know not how soon I may come to my Last ; or, Whether at my Last, I shall have any Time for Deliberation.

Know, Finally, That a Repentance at the Last, if there be any Space for it, is mostly an *Insincere*, but always a *Suspicious* Repentance. Dying Penitents, for the most part, can have no better Account given of them, than that, in Psal. 78. 34, 36. When He slew them, then they sought Him ; and they Returned and Enquired Early after God : Nevertheless, they did flatter Him with their mouth, and they Lied unto Him with their Tongue. The Change of Mind, which takes men upon a Death bed, is usually no more than a Conviction upon them ; there is no Real Con-

Conversion in it. Men are then only like Iron softened in the Fire; they soon Return to their former Hardness if God spare them from going down into the *Unquenchable Fire*. We have generally seen it so; and it has been an Observation particularly heretofore published unto the World; 'I have known many *Condemned Malefactors*, under the Expectation of their Execution, to have such marvellous Expressions of *Repentance*, that one could not have imagined meer *Hypocrisie* in the bottom of all; and yet I must freely say it, of those *pretended Penitents*, who have been Reprieved and Pardoned, I can't Remember *Two*, but what have afterwards proved *Prodigies* or *Wickedness*. In an History of no less than *Four Thousand* years, there is but *One* Instance of a true *Repentance at the Last*, and be so circumstanced, as never any Sinner can be after him. What says the Apostle, in Phil. 2 12, 13. *Work out your own Salvation with Fear and Trembling; For it is God which worketh in you, both to will and to do of His own good pleasure.* Syrs, The

Repentance to Salvation, you can't give it unto your selves, at your own pleasure ; Then *Fear*, Then *Tremble*, to Delay your Compliance with the motions of the Holy Spirit of God, now inviting you unto *Repentance*. Madman, wilt thou drink a Draught of *Deadly Poison*, because thou hast heard, that there is one *Antidote* for the poison, though thou art not sure of obtaining that *Antidote* ? Every *Sinful Error* of thy Life, is a Draught of *Deadly Poison* ! Oh ! Don't Forecast a *Repentance*, at the Last ! No, you have had the fairest *Warning*, that it is possible any persons Living, should have, to amend the *Errors* of your Lives ; and there is cause to be Afraid, [Let me speak such a solemn and awful word !] that God will never give a *Death bed Repentance*, unto many of you that have had such a *Warning*. Indeed the *Grace* of God, is Infinite, and may not be limited : But if you go on still in your *Errors*, 'tis willingly, 'tis wilfully, 'tis in *Defiance* of the Holy God : The Spirit of God, and of *Repentance*, is hideously *Defied*, by this procrastination of *Repentance* :

tance : You do all that you *can*, to make your selves Incapable of the Gift of Repentance, and you *Treasure up for your selves Wrath against the Day of Wrath.*

Wherefore, Let us come unto a *sound mind*, and Resign our selves up unto the Spirit of the Lord Jesus Christ, that we may, even with a *Good Principle* infused into us, be *Renewed in the Spirit of our mind* ; and so be able to say with him, in Psal. 119: 59, 60. *Lord, I thought on my wayes, and I turned my Feet unto thy Testimonies ; I made haste, and I delay'd not to keep thy Commandments.*

¶ And now, having been thus un-
gainstayably Reasoned withal, and ha-
ving had such Reasonable Things, with
such plain and fair *Warnings*, now set
before you, what remains but that a
most *Particular Effect* hereof should be
obtained !

The *Effect* most particularly to be
desired is, That you Turn these *War-*
nings

nings into so many *Prayers*. Do it, Syrs, lest the Almighty God at length turn them into so many *Torments*! *Many Stripes*, will be the Fruit of these *Admonitions*, if you do not now make your *Seasonable Supplications* to the God of Heaven, That you may *Now Think*, and *Now Do*, as you have been *Admonished*. Look back, I say, upon the *Warnings* that you have had, and suitably to every *One* of them, Let your *Petitions* be now spread before the Lord, That you may *Now Believe*, and *Now Practise*, and *Now Avoid*, and *Now Pursue*, and *Now Enjoy*, all things according to those *Apprehensions*, which at the *Last*, will come upon you. But that which is above all *Now* to be *Endeavoured*, is, that you may immediately give such an *Answer* unto the *Strivings* of the Holy Spirit with you, as may *Settle* your *Eternal Peace*, and give you to find your selves at the *Last*, provided of *Peace*, yea, of *Joy Unspeakeable and full of Glory*. I am verily persuaded that the *Holy Spirit* of the Lord *Jesus Christ*, is from what you have heard,

heard, now *Striving* with you. Those Devout Motions, which are now *Stirring* in your minds, are the Motions of that *Holy Spirit*, so *Striving* with you. If you *Resist* them, Deny them, Divert them, it may be, that *Grieved Spirit* will withdraw from you, for ever; *Then*, this will prove but a *Funeral Sermon* for that unhappy Soul of thine, O man; and at the *Last*, the Omnipotent Spirit of God, will Smite thy Soul, with Endless, and Easeless Tortures, as with flashes of hot Lightning for ever. But, Oh! being thus *Warned*, of *What is to come at the Last*! I beseech you, to make, [and yet own at the Foot of *Sovereign Grace*, that without *His* altogether Undeserved Help you cannot make!] Such a Return unto the proposals of the *Holy Spirit*, as may assure your *Safety*, and your *Comfort*, at the *Last*.

Retire, I beseech you, and bestow a *Distinct Pause* on each of those *Proposals*, *pausing* on them, till with a *Consenting Soul*, you say, *Amen*, unto them.

The

The Thoughts

The Holy Spirit of Christ, now demands of you ;

Shall I bring thee out of that Sinful, and Cursed Estate, which by Sin thou art fallen into ?

He demands of you ;

Shall I Carry, and Unite, thy Sinful Soul, unto the Lord Jesus Christ, and assist thee to accept that Righteousness of His, by the Imputation whereof, thou shalt stand perfectly Righteous before the Throne of God ?

He demands of you ;

Shall I help thee, in Thankfulness unto the Lord Jesus Christ for His Righteousness, to Serve Him, in Constant Endeavours to Glorify Him, according to the Rules of His Gospel, all thy Days ?

He demands of you ;

Shall I save thee from all the Snares of the Flesh, and the World, and the Devil, which would keep thee, at a distance from thy Lord Jesus Christ, and cause thee, that Renouncing of Them, and their Corrupt Interests, thou shalt Return to God, and Converse with God, and Place thy whole Delight

of a Dying Man.

Delight in the Lord J E H O V A H
thy Best Good, and thy Last End for ever.

All This, is the Holy Spirit of the Lord
Jesus Christ, now offering to Do for
you. Refuse His Offer, and you una-
voidably Perish at the Last! Souls,
You'll Mourn at the Last, and say,
How have I slighted the best offer that
ever was made unto a Miserable Sinner?
Embrace this Offer, and at the Last,
you shall Triumph, in the Glad Con-
sequences of it. Yea, You and I, shall
wonderfully Rejoyce at the Last, that
ever you had of me, A Faithful Report
of Matters uttered by Many in the Last
Minutes of their Lives, and a Solemn
Warning unto all to Conform
their Lives unto the Belief
of such Unquestionable
Matters.

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